

B X

6480

M9U6

**A History of
UNITY BAPTIST CHURCH**



OTTO A. ROTHERT



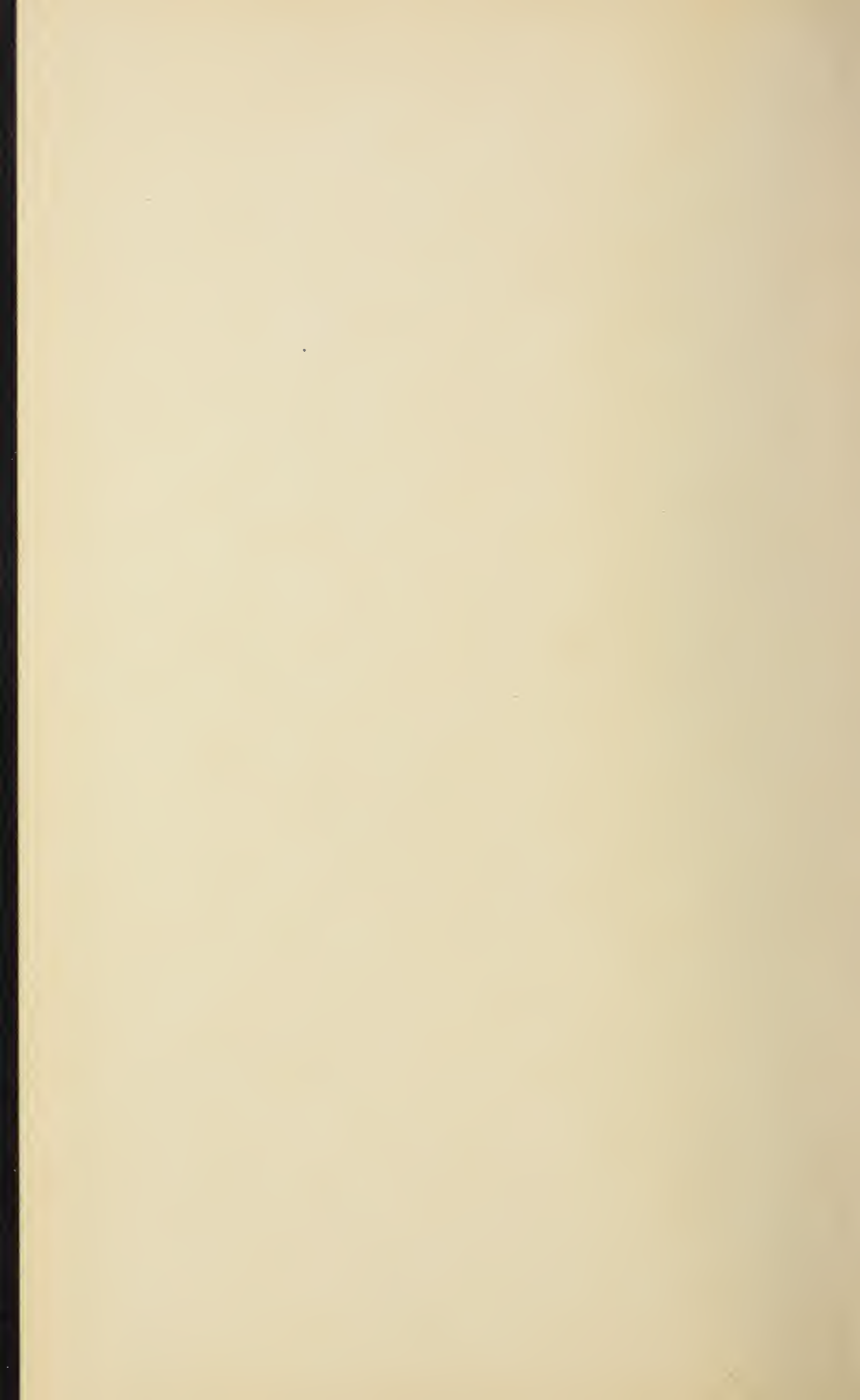
Class BK 6420

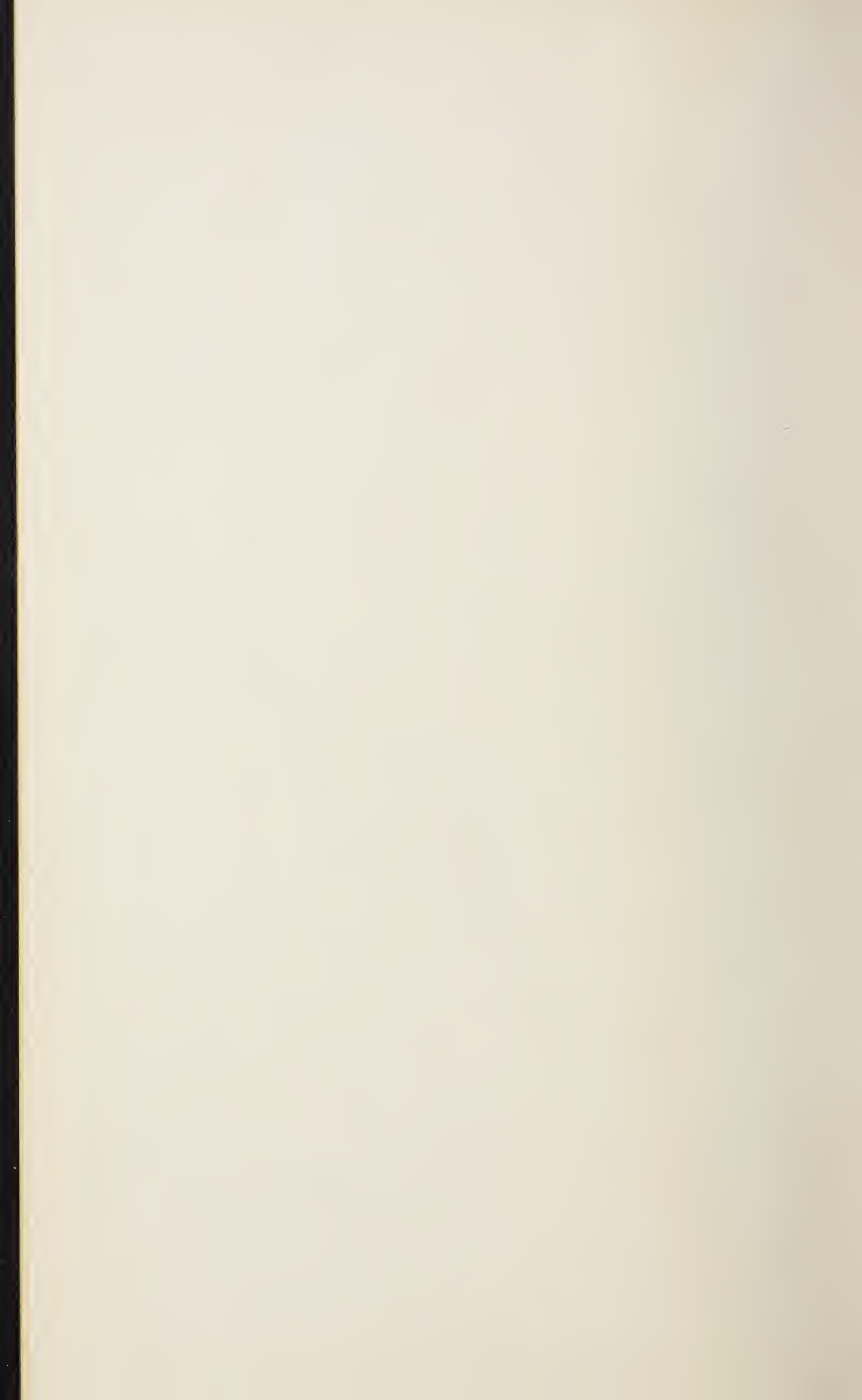
Book M9 U6

Copyright N^o

COPYRIGHT DEPOSIT.







A History of
UNITY BAPTIST CHURCH
Muhlenberg County, Kentucky

By
OTTO A. ROTHERT



PRESS OF
JOHN P. MORTON & COMPANY
INCORPORATED

LOUISVILLE, KENTUCKY

1914

BX6480
M926

Copyright 1914
By OTTO A. ROTHERT

LC Control Number



tmp96 031708

Do. 30

JUL 30 1914

© Cl. A376827

no 1

DEDICATED

To My Friend

JAMES WALLACE OATES

Who is a loyal member of Unity Baptist Church, as were
his father J. Wallace Oates, his grandfather
Bayless Earle Oates, his great grand-
father William Oates, and his
great great grandfather
Jesse Oates

*“How good and how pleasant it is for
brethren to dwell together in unity.”*

PSALM 133, VERSE 1

A HISTORY OF UNITY BAPTIST CHURCH



THE Unity Baptist Church building stands in Muhlenberg County, Kentucky, eight miles west of Greenville on the Greenville and Princeton Road and near the Greenville and Upper Madisonville Road. It is in the Pond River country, about two miles east of the picturesque and historic Harpe's Hill, in a section that was among the first settled in the county.

Unity Church was established in 1812 and is the fourth oldest Baptist church in Muhlenberg. The oldest is Hazel Creek, established in 1797, of which a short history was written in 1898 by Professor William J. Johnson and Reverend Frank M. Welborn. Hazel Creek is the only church in the county of which a history has heretofore been published. The second oldest is Nelson Creek, established in 1803; the third is Bethel, established in 1811. Unity, in a way, may be regarded as the fifth, and not the fourth, oldest Baptist church in the county, for Cave Spring Church was organized in 1806, and having disbanded for a number of years, was re-organized in 1833, when a new place of worship was erected near Pond River, several miles west of the old site.

The statement that Unity was established in 1812 is based on an old tradition and, although not verified by any documentary proof, the date is, in all probability,

correct. The records of the church from 1814 to the present are preserved. The first book in which the records from 1812 to 1814 may have been kept has been lost. It is upon facts contained in the records in the four preserved books that the greater part of this history of Unity is based.

The first of these four books is a roughly bound leather volume and includes the minutes extending from 1814 to 1841, all of which were written with a goose quill. Many of the lines can not be deciphered, for the book has been exposed to both rain and sun. The other three volumes, although evidently not subjected to great exposure, show that they have often been carried to and from the church. Notwithstanding the general condition of these four books, and although practically every entry is more or less vague, and the book containing the minutes of the first two years is lost, it is probable that few, if any, old churches in the county can offer as complete a set of documents from which to compile their history.

Nearly all of the few old church records that are still in existence have drifted into the hands of persons through an ancestor or friend, who was a church official, and have survived by chance; and if they continue to survive it will probably be for the same reason. Many of the minutes of meetings written during the past quarter century, including some of those that are being written now, are even more vague and give less of the history of the church of their day and time than do those that were recorded in the early years; and, whether preserved by chance or otherwise, will, in all likelihood, be of very little value from the standpoint of local history.

When Unity was established, Muhlenberg, as a county,

was only fourteen years old. Its population was, at that time, about 4,000 or about one-seventh of what it is to-day. It was still a new country. Farms were few, and in most cases the nearest neighbor was several miles away. Except for the few clearings that had been made, the hills and valleys were covered with one continuous virgin forest. Deer, bear, turkeys and other game were plentiful; wolves were numerous and panthers were likely to be encountered at any time. The public roads were new-cut roads and wellnigh impassable at some seasons of the year. Getting from one farm to another or going to store, mill, courthouse, or church, or going on a visit was almost invariably done horseback or afoot over a trail through the woods. With few exceptions, log houses were the only ones built in those days. The courthouse at Greenville, which was erected in 1799 and occupied until 1836, was a log structure.

Among the early and prominent first-comers in this section was Major Jesse Oates, who settled in the county about 1795 and seventeen years later became one of the charter members of Unity. He was a Revolutionary soldier and lived on his large farm three miles east of Unity. Another charter member and Revolutionary soldier was Sikes Garriss, the father of Mrs. Clara Garriss Stanley who lived until 1864 and who, in 1799, when a child of about ten years, saw the headless body of Big Harpe, a noted outlaw, lying near Harpe's Hill. Another Revolutionary soldier and member was Bayless Earle, who long lived near what is now Earlington. Pioneers Barnett Eades, Jesse Murphy, and Peter Goad, whose farms were about seven miles from Unity, were among the prominent first-comers connected with the church. These pioneers came to Muhlenberg County

from North Carolina, as did most of the other first-comers who settled in this vicinity.

One of the influential pioneers living near the church, but not a member of it, was John S. Eaves, who often lent a helping hand to Unity, as did his grandson, George W. Eaves, Jr., many years later. It was in the John S. Eaves residence—a spacious, old-time log house which stood on the little ridge about a mile west of the church and in one of the most beautiful valleys in the county—that a post-office by the name of Unity was maintained from 1844 to 1852, when it was moved to Clark's Ferry, where, under the name of Pond River Mills, it was continued until 1863.

The pioneers referred to, and a number of others equally prominent, whose farms were near the church when it was first organized, helped to open up that section of the Pond River country of which Unity has been the center for more than a century.

THE CHURCH BUILDINGS

Unity Church is now occupying its fifth building. Tradition has it that about the year 1812 a log house, known as Unity, was built on a site one-fourth of a mile south of the present church and that it, like Old Liberty and many of the other churches built in the early days, served for many years as a union church house, and that about the year 1841 the old log house was torn down and a frame house built near where the old log house had stood. The log house, it is said, was a small one with a puncheon floor. It was equipped with a block pulpit and a number of puncheon benches.

The second house, as already stated, was a frame structure, erected in 1841. It was used as a union

church house until about 1860, and for about fifteen years thereafter was occupied solely by the Baptists.

The third was a log house built by the members of Unity in 1875, near "The Widow Earle Spring," which was about a quarter of a mile from the first building.



UNITY CHURCH

Erected in 1898 on site of fourth building

This house was used both as a church and a school until 1883, then as a school only until 1889, when it was torn down and the frame building now known as Unity School House was erected on part of its old foundation.

The fourth house was erected in 1883. It was a frame house built on the site of the present church and was destroyed by fire in 1897.

The fifth house was built in 1898 and has since been

occupied by the church. In 1913 the house and grounds were valued at \$1,200. In valuation of property, Unity stands eleventh among the thirty-nine churches comprising the Association; in number of members it ranks twentieth. Compared to congregations that are about its size, Unity's building is better than most of the others.

THE CEMETERY

Unity cemetery dates back to 1888. Previous to that time the members of the church were buried in their own family graveyards or in one belonging to a friend or neighbor. Up to about 1870 public cemeteries were rare in Muhlenberg and frequently inaccessible.

Mrs. Mary H. Coleman, wife of Beverly F. Coleman, shortly before her death, which occurred September 14, 1888, requested that she be buried near Unity Church. Her request was fulfilled, and soon after her burial, a plot of ground, which included Mrs. Coleman's grave, was given to the church by Mrs. Amanda C. Earle, wife of Richard B. Earle, and what is now Unity cemetery was started. There are at present ninety-eight graves in this well-kept country graveyard.

Among the marked graves are those of "J. Wallace Oates, Born October 23, 1851, Died July 17, 1901." "Sarah J., wife of J. Wallace Oates, Born March 14, 1855, Died September 18, 1904," "Amanda C. Earle, Born March 1, 1821, Died November 15, 1897," Samuel B. Oates and wife, Martin Mercer and wife, William M. Tyson and wife, George W. Oates and William D. Oates.

In the spring of 1912 William A. Armstrong, a successful surveyor and farmer, who is now in his eightieth year, and who for more than a half century has been a student of mathematics and the classics, had a double

grave made in Unity cemetery for himself and his wife, A. Princess Armstrong. It is six feet deep, lined with concrete and has a concrete wall between the two sepulchers, both of which are covered with a heavy slab that



The Armstrong Grave in Unity Cemetery

rests on the walls which extend a few inches above the ground. While this grave was being built he ordered two cedar caskets and a steel vault or box for each. These he stored in Greenville and arranged to have them used for their intended purpose. Mrs. Armstrong died in October, 1912. After the steel vault containing her remains had been lowered into the grave, her sepulcher was filled with sand brought there for that purpose and the concrete slab was replaced on the grave. At the head of this

double grave is a granite monument. On the one side, near the base, appears the name "Armstrong," above which is carved "W. A. Armstrong, July 5, 1834 ——— A. P. Armstrong, June 8, 1841—October 23, 1912." On the other side is the inscription, "Retired, confiding in God."

OBITUARIES

In five instances resolutions on the death of a member are recorded in Unity's books; all of them were drawn in comparatively recent times. Many of its members were worthy of such a distinction and doubtless would have been thus honored had it been the custom of the church to take such action.

The first obituary appears in the minutes of March, 1888, and was entered in honor of Wyatt Oates, who was born July 13, 1819, and died January 28, 1888. He was a member of Unity for forty-six years and had, at various times, served the church as clerk and did much toward promoting the welfare of the congregation. He was buried at Yeargin's Chapel. The second was recorded one year later and is in memory of Mrs. Mary Oates, wife of Wyatt Oates. She was born March 18, 1823, and died November 21, 1888. She was for many years one of the most active workers for the church. She was known to every person in the community as "Aunt Polly." The resolutions refer to her as "a faithful Christian and a friend to all." She was buried at Yeargin's Chapel by the side of her husband, who died before Unity cemetery had been started.

From the three other resolutions these statements are quoted:

"J. Wallace Oates was born October 23, 1851, and

died July 17, 1901 . . . After the funeral services, conducted by Rev. L. J. Stirsmen, his body was turned over to the Masonic order, of which he was a member, and with Masonic honors, was laid to rest in Unity cemetery. He served the church for about 25 years as clerk and was ordained deacon about 10 years before his death. . . . He was chairman of the building committee for Unity when it built the meeting house we now occupy and also on the one that built the church house in 1883. . . . The church has lost a faithful and important member."

"Jennie Mercer, daughter of D. F. and Ollie Mercer, was born March 24, 1891, and died March 14, 1902. . . . She was a young and faithful member of the church and highly esteemed by the whole community."

"L. Bert Oates was born June 10, 1843, and departed this life March 15, 1902. . . . At the age of 18, when the war broke out, he volunteered his services in defense of the Union. . . . He professed faith in Christ in 1874 and joined the Methodist church. Later he began a close study of the New Testament and decided that in order to comply with the scriptures he should be baptized by immersion. So on the Saturday before the second Sunday in June, 1880, he united with Unity Baptist Church, and on the following day submitted to the ordinance of baptism. . . . He stood faithful to the church and to his post of duty the remainder of his life. He was ordained a deacon . . . and was on the committee that erected the church house in 1883, and the one now occupied by Unity. He was elected church clerk about one year before he died. . . . In his death his family, the church and the community suffer a great loss. . . . He was laid to rest in Unity cemetery."

PASTORS

An attempt is here made to give the names of all the pastors of the church, the preachers ordained at Unity, and the church clerks. The names and dates are compiled from various entries that touch on these subjects. However, since a number of the pages of the record books are badly faded and some of the entries are very vague, it is possible that a few names are missing and that all the dates are not absolutely correct.

Most of Unity's preachers lived in Muhlenberg, Hopkins, and Christian counties. Some of them were farmers or school-teachers; comparatively few devoted all their time to religious work. The first pastor of whom we have any record was Reverend Leroy Jackson, who was chosen in November, 1814, and served until 1820. Reverend John Bourland served from 1820 to 1844, but in the meantime many of the services were conducted by Reverends Lewis Goad, Benjamin Rhoads, Peter Goad, Esias Earle, Richard Jones, Thomas Terry, William Eades and Kinchen G. Hay. In March, 1844, the Reverend Mr. Hay was elected pastor and served about one year, when he was succeeded by Reverend Joseph Board. Reverend Pryor S. Loving served from June, 1846, until July, 1852, during which time Reverends James Bennett and William Bennett conducted a number of the meetings. He was followed by Reverend William W. Whayne, who served until June, 1854.

Reverend James Bennett served from June, 1854, to November, 1874, during which period Reverends William H. Woodburn, William Bennett and Thomas Rust frequently conducted services. Reverend Thomas W. Pritchett served from November, 1874, to November, 1876, when he was succeeded by Reverend Charles

Carnes, who, with Reverends J. W. Eades and T. W. Isbell, conducted the services until March, 1878, when Reverend William McLean was chosen pastor. The Reverend Mr. McLean served until January, 1882, and was followed by Reverend W. W. Williams, who remained about one year, during which time Reverend I. N. Strather preached a few sermons. On May 5, 1883, Reverend Leander J. Stirrsman was elected and served until February, 1892. Reverend W. H. Woodson conducted a few meetings during this period. In 1892 and 1893 the services were conducted by Reverends C. E. Peraman, Benjamin F. Hyde, E. J. Ragon and Richard Carroll Allen. Reverend William P. Henry served from July, 1894, to December, 1898, when Reverend Leander J. Stirrsman began his second term which continued until June, 1902, when Mr. W. D. Cox was elected pastor.

In January, 1903, Reverend Richard Carroll Allen was chosen, and served one year. In January, 1904, the Reverend Mr. Allen was succeeded by Reverend Robert W. Danks, who served until December, 1905. In January, 1906, Reverend Leander J. Stirrsman, who, since 1882 had been actively identified with the church, and who, since that year, had, for twelve years, acted as its pastor, was again chosen and continued as its pastor for three years more or until December, 1908, when he was succeeded by Reverend P. E. Herndon. Reverend Mr. Herndon remained until July, 1911, when he was followed by Reverend John R. Kennerly, the present pastor.

The Reverend Mr. Kennerly was born February 27, 1848, near Lewisburg, Logan County, where he now lives. He preached his first sermon in 1871 in his native county, was educated at Bethel College, and was ordained

by Mt. Pleasant Church, Logan County, in 1877, since which time he has been actively engaged in church work. He began his first term at Unity in July, 1911, and is now serving his third year. He has always come well prepared to conduct its regular services, which for many years have taken place on "the Saturday before the second Sunday in the month and the Sunday following." The great good that the Reverend Mr. Kennerly has done and is now doing in the congregation and the community will ever stand as a credit to him and to Unity Church.

CHURCH CLERKS

The clerks of Unity were probably selected from among such members of the church as were regarded its best scribes. Some were good penmen and some were not. It is more than likely that none of them expected that the books in which they made their entries would some day be used as documents bearing on the history of the church. Up to 1835 no one was appointed clerk for a definite period, and only a few of those who served previous to that time signed their names to any of the records they had written. From 1814 to 1835 William Oates, it seems, wrote most of the minutes. Others who served one or more times during that period were: Jesse Murphy, Major Jesse Oates, Benjamin Clark, Duren Alcock, Benjamin Rhoads, John Moore, Bennett Stewart and Esias W. Earle.

From October, 1835, to June, 1838, Nathan Hibbs signed all the minutes, except a few written by Stephen Harris and one dated August, 1837, which was written by "Isaac Bard, clerk pro tem." In 1839 Jesse Oates, Jr., was appointed clerk and held the office until

November, 1841, after which the following served: Beverly Coleman, 1841-1845; Wyatt Oates, 1845-1846; James Arnett, 1846-1847; Stephen Harris, 1847-1851; Archibald C. Coleman, 1851-1853; Beverly H. Coleman, 1853-1861; Bennett Mercer, 1861; James Arnett, 1861-1868; Wyatt Oates, 1868-1886 (H. H. Whitson or J. Wallace Oates occasionally acted as clerk pro tem); J. Wallace Oates, 1886-1901; L. Bert Oates, 1901-1902 (J. Frank Doss, 1889-1901, occasionally as clerk pro tem); Lucian F. Oates, 1902-1914. In January, 1914, J. Frank Robinson was appointed clerk.

PREACHERS ORDAINED

The records show that eleven ministers were ordained at Unity: Lewis Goad and Duren Allcock in 1816; Benjamin Clark and Benjamin Rhoads in 1817, Esias W. Earle in 1826, Kinchen G. Hay in 1839, Stephen Harris in 1848, William Bennett in 1849, James Bennett in 1854, E. J. Ragon in 1894, and James V. McLearn in 1901.

CHURCHES ORIGINATING FROM UNITY

Unity "extended an arm" unto three neighborhoods and in each formed a branch organization in order that members living in those localities might meet more conveniently and better promote religion among themselves and their neighbors who considered Unity church house too far from their homes. These branches were, in time, established as independent churches: Oak Grove in 1846, East Union in 1852, and Pleasant Hill in 1873. About the year 1867, when the negroes of the congregation were separated from the whites, Unity's colored members organized the church now known as Mount Zion.

ASSOCIATIONS

From "A History of Kentucky Baptists," published in 1885 by J. H. Spencer, I gather these facts: Unity became a member of Little River Association when, in August, 1813, that Association was formed from Red River Association. In 1820, when Little River Association was divided and Highland Association was organized, Unity became a member of the new organization. In 1835, after a few years of strife, a number of churches, including Bethel in Muhlenberg and Little Bethel in Union County, withdrew from Highland Association and, in 1836, organized Little Bethel Association. In September, 1837, at the first anniversary meeting of Little Bethel Association, which was held at Bethel in Muhlenberg, Unity was taken into the new Association.

Thus, during the course of its first twenty-five years, Unity was connected with three different associations. After entering Little Bethel Association in 1837 the church did not change associations until 1906, when the Muhlenberg County Baptist Association was formed and Unity became one of its original members. Unity's reasons for making these changes are given among the comments on the entries that bear on the subject of associations.

In 1839 and in 1886 Unity entertained Little Bethel Association, and is now preparing to entertain the Muhlenberg County Baptist Association on August 26 and 27, 1914.

FIRST BOOK RECORDS

The first of the four of Unity's record books now in existence begins about two years after the church was

organized. The minutes of the first three meetings run as follows:

“Unity Church, Muhlenberg county, Kentucky, November 26th day, 1814. The church after a considerable travel [same word as travail and formerly so used] for a pastoral supply made choice of Leroy Jackson to go in and out before them, hoping and trusting to the Lord that he will prove a blessing to the people.”

“The church met the fourth Saturday in December, 1814, and after divine service the church proceeded to business. 1. Enquired for fellowship. 2. Opened a door for the reception of members.”

“The church met the Saturday before the 4th Lord’s day in January, 1815. After praise and prayer they proceeded to business. 1. Enquired for fellowship. 2. Brother William Harris laid in a complaint against Brother Ely Smith. The church proceeded to appoint Brothers Jesse Murphy and Duren Allcock to cite him to next meeting. 3. Opened a door for the reception of members.”

The following is quoted from the fifth record:

“The church met the Saturday before the fourth Lord’s day in March, 1815. . . . The church appointed Brethren Wm. Stanley, Lewis Goad and Wm. Oates to go and request of Brother Campbell to give up the church book and all papers that belong to the church. [This is the only reference made to the lost book.] Received a petition from Long Creek Church asking us to join in a union meeting, which was granted, and proceeded to appoint Brethren Jesse Murphy, Duren Allcock, Lewis Goad to attend the same and assist them.

The church agreed to commune at the September term.” [Long Creek Church here referred to is in all probability what is now known as Cave Spring Church, which, in early days, was sometimes called “Cana.”]

The eleventh record is dated September, 1815, and is the first that is sufficiently well preserved to justify an attempt at reproduction in the form of a facsimile. It will also serve as a fair sample of hundreds of records that appear in the four books. Except for some changes made in spelling and capitals, it is here quoted as written:

“The church met at Unity the Saturday before the fourth Lord’s [day] in September, 1815, for conference. After divine service proceeded to business.

“1. Chose Brother Carpenter moderator.

“2. Enquired for fellowship, the church found in order.

“3. The church called for the references.

“4. Took up the case of Brother Burnom. After examination of the Brethren appointed to labor with Brother Burnom our once Brother Frederick Burnom is declared to be none of us.

“5. Opened a door for the reception [of] members. Received Brother Nicholas Thomas by experience.

“6. The church proceeded to appoint Duren Allcock, Wm. Stanley, Peter Goad, Jesse Murphy and Stanley Johnson to attend the union meeting at Barren Spring.

“7. The church proceeded to appoint Brother Clerk to invite Brother Hugh Smith to a seat.

“8. The church agree to give Brother Lewis Goad a letter of recommendation as he is about to travel to a distant part, Brother Clerk to write the same.

“9. Proceeded to appoint Brother Clerk to invite Sister Polly Stanley to a seat.”

The Church met at Unity the Saturday before the fourth Lords in September 1815 for Conference After Divine ^{service} Proceeded to Business.

- 1 Chose Br. Carpenter Moderator
- 2 Enquired for fellowships the Church found in order
- 3 The Church, Caled for the references
- 4 Took up the case of Br. Burmon, After Examination of the Br. Appointed to Labour with Br. Burmon, our once Brother Frederick Burmon is Declared to be worthy of us.
- 5 Opened A Door for the Reception members received Br. Nicolas Thomas by Experience.
- 6 The Church Proceeded to Appoint Lincen Alcock Wm Stanley Peter Good Josq Minkley Charles Johnson to attend the Union meeting at Barron spring point
- 7 The Church Proceeded to Br. Clark to write Br. hue smith to a seat
- 8 The Church Agree to give Br. Lewis Good a Letter of Recommendation as he is about to travel to a Distant Part Br. Clark to write the same
- 9 Proceeded to Appoint Br. Clark to invite Sister Pelly Stanley to a seat

Facsimile (one-fourth size of original) of Unity's Minutes

September, 1815

Parts of Unity's records, like those of many other church records, are a monotonous repetition of words that merely give, in a stereotyped way, the order of the proceedings of the meetings. However, it is interesting to note how, in time, this monotony undergoes slight changes. Thus for many years the clerks patiently recorded the fact that the church "opened a door for the reception of members"—whether or not a member was received—and later began these entries with "opened the door;" and about the year 1875 they changed the phrase to "gave an opportunity for membership." But, notwithstanding this monotony that seemingly could have been avoided, much interesting local history can be gathered from these records.

Many entries of the following character appear in the records, especially in those made previous to about 1867. They show that members, whether of a high or low standing, were frequently brought before the church and called on to answer charges made against them; and that some members came forward and made a complaint against themselves, and asked forgiveness from the church. Most of the entries are more or less vague. Many cases that were "taken up and laid over until next meeting" are never again referred to.

1816, March. "The church took up the case of black Brother Ben and from the evidence he is declared no more of us."

1817, February. "The church took under consideration the case of black Sister Fillis, and from the best evidence she is declared to be no more of us."

1818, April. "Sister Moore laid in a complaint against a black Brother Pompey, a slave of her own, for the crime of theft. The church takes up the charge."

1818, May. "The church took up the case of Pompey, a black Brother, and from his humble acknowledgement gave satisfaction."

1825, January. "The case of Brother Pompey was considered and his preaching and exhortation was considered unprofitable."

1825, March 26. "The church agreed to send Brother Pompey to invite a black sister Rachael to fill her seat next meeting"

1825, May. "Brother Pompey laid in a complaint against himself for getting drunk. The church agree to bear with Brother Pompey from his acknowledgement."

1827, September. "Brother Pompey exhibited charges against Brother Jule, first for drinking three glasses of whisky three parts full, and second for giving him the lie several times. The church appointed a committee to go out at once to try to settle the matter between the two black brethren and the committee reported to the church a reconciliation between the two black brethren."

1817, August. "Sister Nancy Earle and black Brother Plato made application for letters of dismissal, which was granted."

1817, November. "Brother William Oates laid a complaint against himself and from his humble acknowledgement gave satisfaction."

1818, January. "Brother Murphy reports that reports have gone out against him that he denies, but he acknowledges that he acted out of order. From the best information and his humble acknowledgement gave satisfaction."

1820, January. Brother William Oates laid in a complaint against Brother S. Smith for practicing a fraud in an unsound horse."

1820, February. "Called for the reference in the case of Brother Oates and Brother Smith. The members appointed to labor with the brethren report that there was a reconciliation between the brethren."

1824, March. "Elder Duren Allcock laid in a complaint against himself for getting out of temper and from his humble acknowledgement gave satisfaction."

1824, May. "Whereas our once sister Mariah Moore informed us that she had joined the Presbyterian society and left us, as such the church declares a non-fellowship, and she is not of us."

1825, December. "Brother Duren Allcock informed the church that he has been overtaken in a fault getting out of temper and speaking on slavery. But the church feels to bear with the brother from his humble acknowledgement."

An entry made a few years later shows that a certain sister charged her husband with "drinking too much and swearing profanely and stinginess in debarring her from the use of the necessities of life for the accommodation of those who visit the house," and that he "gave satisfaction by agreeing to give up to his wife the whole control of the house that belongs to a woman." Another complaint shows one of the members "had got drunk and that he had refused to pay usury on a note he had given and agreed to pay . . . and from his acknowledgement the church feels to bear with his infirmities."

Charges, complaints, and acknowledgments like these and some of the others pointed out among the entries in the second book, were, as already stated, frequently made before 1867. Such matters are still brought up before this and other Baptist churches, but not as often as formerly. This change is due, not to a change in

church principles, but partly to a less rigid enforcement of them and partly to the fact that, previous to about 1867, the congregation included negroes whose conduct, although they formed a small per cent of the membership, resulted in a large proportion of these charges that were brought up before the church. This change is also due to a great extent to the fact that, in the early days, the morals of some communities were not as high as they became later, for until after the Civil War whisky was cheap and abundant, and was freely indulged in.

The first entry pertaining to feet-washing was made in January, 1825: "Agreed that the duty of washing feet be attended to after the celebration of the Lord's supper." The next occurs under the date of September, 1838: "The church unanimously agree at the next communion to wash feet."

Feet-washing prevailed to some extent among many of the early Baptist churches. Although Unity's last record relative to this subject is dated June, 1839, tradition has it that the ceremony was practiced more or less by its members until about 1860. The early Baptist associations never were unanimous on that question, and the practice or non-practice in no way affected the fellowship of a church. A few Baptists still adhere to feet-washing, but the ceremony has long ago been discontinued by practically all Missionary Baptists.

The privilege to "exercise his gift"—that is, to preach by way of trial—was occasionally granted to a member of the church. The first two men thus privileged were Duren Allcock and Lewis Goad, each of whom, as recorded in 1815, was permitted to "exercise his gift at any time and place agreeable to the impressions of his own feelings, Brother Benjamin Clark to write the license." An entry made one year later reads:

“The 28th September, 1816 . . . The church took under consideration the gifts of our beloved Brethren Lewis Goad and Duren Allcock and think it duty to call them to ordination and also agree to send to three different churches, that is to say, to Brother Shelton’s church, Brother Brohse’s church and Brother Ford’s church for help, to meet the Saturday before the fourth Lord’s day in October.” They were ordained at the appointed time, and both were long identified with Unity.

Another well-known man in Western Kentucky, Esias W. Earle, began his long career as a preacher at Unity. An entry dated July, 1826, shows that it was “Moved and seconded by the church that Brother Esias W. Earle be set forward in the ministry by ordination. That we petition the following churches for help and the following brethren to bear the petitions: Brother Duren Allcock to Hazel Creek, Brother John Bourland to Elk Creek, Brother Barfield to Rock Springs, Brother Thomas to Bethlehem, and Brother Moore to Flat Creek.”

One month later he was ordained. The Reverend Mr. Earle lived in Greenville during the greater part of the second quarter of last century. He later moved to Hopkins County, where he served Flat Creek Church for many years and died in 1877.

Unity, like many other Baptist churches in the early days, sent representatives to union meetings. These meetings were not business meetings, but were held only for public worship, and were conducted by a congregation with the assistance of representatives from neighboring Baptist churches. Four of these “big meetings” or “quarterly meetings” were held each year at different churches in the bounds of the Association. Unity was represented at one or two of these meetings every

year from 1815 up to 1820 or about the time the church became a member of the Highland Association, when union meetings were displaced by gatherings which, in time, developed into protracted meetings. About 1837 the first of the protracted meetings were held. They were conducted, not with the assistance of especially appointed members from neighboring churches, but by the minister of the church, assisted by one or more other ministers; and instead of being limited to three days, as were the union meetings, they were protracted from day to day for a period of a week or more.

The first references to union meetings occur in the minutes of March and September, 1815, and are included in the quotations made from those records. Among the few other entries relative to such meetings are the following:

1816, March. "The church proceeded to appoint Brethren Lewis Goad, Duren Allcock, Benjamin Rhoads and Benjamin Clark to attend the union meeting at Ebenezer."

1816, June. "Proceeded to appoint Brother Benj. Rhoads, Stanley Johnson and John Hill to attend the union meeting the second Friday in July, 1816, to be holden at the East Fork of Pond River Meeting House."

If a union meeting took place at Unity, the clerks failed to record the fact.

Unity's objects in changing from Little River Association to Highland Association in 1820, and then to Little Bethel Association in 1837 were doubtless the subject of many debates among the members of the congregation. However, the records of the church bearing on the subject of these associations are very brief and vague. Practically all that is recorded appears in four entries:

1816, July. "Took up the grievance from our sister

church at Bethel by letter. This church thinks it is not legal [for Unity] to do anything in the business until it comes [from Little River Association] into us in [regular] order. The church proceeded to appoint our beloved Brethren Lewis Goad, Duren Allcock and Benjamin Clark to attend the Association, Brother Clark to write the letter.”

1817, June. “Proceeded to appoint delegates to the Association, to-wit: Brethren Wm. Oates, Lewis Goad and Esias W. Earle. The church agree to leave it at the discretion of these delegates whether the Association shall be divided or not. The church agree to send one dollar to the fund.”

1820, September. “The church proceeded to appoint Brethren James Harris, Duren Allcock and Benjamin Clark to attend the Convention to be held at Highland Creek church, Union County, the Friday before the second Lord’s day in October next.”

No further mention is made of the meeting at Highland Creek Church. At that Convention Highland Association was formed out of that part of Little River Association which was opposed to missions and theological education, and Unity became a member of the new organization. Previous to 1820 the records do not indicate that Unity sent messengers to the Association every year, but after that date they were sent to every annual meeting. In 1837, one year after Little Bethel Association was formed, Unity, having decided to favor missions, or at least not oppose the movement, sent its messengers to the new Association.

1837, August. “The reference respecting our mind about the Association was taken up and discussed. After discussion it was, Resolved that we join a United Baptist Association. It was determined in the affirmative by a

large majority, some not voting. It was moved by Brother Goad, and seconded by Brother Bowling, that all members who can not join a United Baptist Association can have letters of dismissal to join such an Association as may suit their view. Resolved, that we join the Little Bethel Association. Resolved, that John Bowling, Barnett Stewart and Peter Goad be and are hereby appointed our messengers to attend the ensuing meeting of the Little Bethel Association at Bethel Meeting House in Muhlenburg. The Reverend John Bowling was appointed to prepare a letter to said Association. Resolved, that one dollar and twelve and a half cents be sent to the Association."

In October, 1837, or about the time Unity joined Little Bethel Association, the General Association of Baptists in Kentucky was organized in Louisville; and Little Bethel Association soon after became a member, which was in accordance with Unity's resolution to "join a United Baptist Association."

It was not only the Highland Association's strong opposition to missions, but also its opposition to the formation of a General Association of Baptists in Kentucky that caused the withdrawal of the churches that formed Little Bethel Association.* Every Baptist church always was, and still is, an independent and self-governing body, and as such it is the original and final source of its authority. Highland Association evidently

*In 1822 there were twenty-five district associations in the State and by 1837 the number had increased to forty-three. The seventy-five now (1914) in Kentucky embrace all the Missionary Baptist churches in the State and constitute the General Association of Baptists in Kentucky. This General Association is one of the fifteen that constitute the Southern Baptist Convention which was organized at Augusta, Georgia, in 1845. None of these organizations have any ecclesiastical authority or jurisdiction over the churches.

feared that the uniting of the district associations into a general association would gradually change the original object of the annual meetings (which are business meetings and a brotherly mingling of fellow-Baptists) and that the united associations would, in time, establish some form of hierarchy, and thus interfere with the absolute independence of each association and congregation.

Beginning about 1820, and for almost a quarter of a century thereafter, the leading questions discussed by the members of the Baptist churches in Kentucky were the ones pertaining to missions; that is, whether or not the various congregations should contribute toward home and foreign missions, toward establishing good schools for the ministry, and toward a better financial support of their ministers. The anti-missionary element was very strong for many years, but about 1840 (shortly after the organization of the General Association) the missionary advocates had very little opposition in the churches. And all the Missionary Baptists have ever since been missionary in theory, if not always in practice.

This long and widely discussed question is referred to in only two of Unity's records. In May, 1838, "The church agree to travail on the missionary question until our next meeting." In July, 1838, the record shows that "The church agree to dispense with the missionary question this year and petition the Association to appoint protracted meetings and ministers to attend them when and where they may think proper and that the church be prepared to make them a reasonable compensation for their services."

This, the last record on that subject, shows that the church then sided with the missionaries in at least the matter of making a "reasonable compensation" for

ministerial help. It is probable that as early as shortly after the organization of the General Association, Unity endorsed all the objects advocated by the missionaries.

Tradition has it that revivals took place at Unity every year from the time the church was organized, but no mention is made of any protracted meeting until about two years after the church became a member of Little Bethel Association. The meeting of the Association at Unity in September, 1839, was evidently the greatest event in the history of the church up to that time. This meeting is forshadowed by two entries made a few months preceding it.

1839, March. "Agreed that we set apart a day to be wholly devoted to the service of God by fasting, prayers, praise and thanksgivings, also that we appoint a prayer meeting."

1839, June. "Received Brother Kinchen G. Hay by letter, also Brother James Stewart, and Henry, a man of color, by experience. Agreed to commune on Lord's day and wash feet. Motioned and seconded that Brother Kinchen G. Hay be called so soon as convenient into ordination."

This ordination and some of the other events that took place at the meeting of the Association are thus recorded by Jesse Oates, the church clerk, son of Major Jesse Oates:

"Saturday before the first Lord's day in September, 1839. According to previous appointment last year the Association was held at Unity Meeting House, commencing this day and concluding on the Monday following. On the Lord's day, after preaching by Elders Taylor, Mansfield and Rondeau, a door was opened for the reception of members, when the two following persons were received by experience, namely Jacinth Mercer and

Sarah Mercer. On Monday the second day of September the protracted meeting began. After preaching by Elders Taylor, Mansfield and Garrett . . . the following members were received by experience: Annareta Stewart, Lucy Bennett and Martha Coleman. On Tuesday the third of September the church met and a Presbytery was called for by the church in order to ordain Brother Kinchen G. Hay to the ministry, and the Brethren Eades and Harris as deacons. . . . The Presbytery then adjourned to the Meeting House and after prayer by Elder William Rondeau, Brother Bourland having been chosen moderator, the Presbytery examined Brother Hay as to his call to the ministry and as to his faith in the Gospel. The Presbytery having also examined the Brethren Eades and Harris as to their faith and qualifications and the Presbytery being satisfied as to all of them, mutually agreed and concluded to attend forthwith to the ordination. The Presbytery then adjourned to the stand when after prayer by Elder Richard Jones the ordination sermon was preached by Elder Rondeau from Second Timothy, Fourth Chapter, 1st and 2nd, 'I charge you before God and the Lord Jesus Christ, etc., Preach the word.' Prayer was then made by Elder Jones and a short charge by Elder Morrison to the Brother Hay, with the laying on of hands of all the elders forming the Presbytery and the benediction being then pronounced by Elder Bourland the several brethren; namely, Hay, Eades and Harris were duly ordained to their several offices above mentioned, after which Elder Jones addressed the congregation, mourners were called and prayed with, and the following brother was received by experience; namely, Thomas Tyson. It was then agreed that the baptism of the six candidates which had joined during the meeting should

be attended on the following morning at ten o'clock at Pond River."

The meeting continued until September 6th, during which time seven more converts were baptized and received into the church: William Uzzel, Joseph Forester,



Unity's Baptizing Place since 1812, and Clark's Ferry Bridge
Erected in 1890, Pond River

Joshua Stewart, John Stanley, Jr., Wiley Tyson, Ritta Bennett and Susan Stewart.

Immersions during this meeting took place where the ceremony had often been performed for more than a quarter of a century. In fact, since its organization, Unity has always used the same baptizing place—a pool in Pond River, about a mile and a half from the church, a short distance above Clark's Ferry Bridge, and immediately below Clark's Old Mill Dam.

The records show that nine months after this eventful meeting "A protracted meeting commenced Saturday before the fourth Lord's day in June, 1840, at Unity agreeable to an appointment of the Association." This meeting continued for nine days, resulting in an addition of fourteen new members. Among those who took an active part in this revival was Reverend Kinchen G. Hay.

Mr. Hay served as Unity's pastor for about one year, but in his day did much toward the upbuilding of this as well as other congregations in the county. He was a son of pioneer Kinnard Hay, who was one of Muhlenberg's first school-teachers and the father of Wiley S. Hay, who was a State Senator in the fifties of last century. It is probable that the pioneer Kinnard Hay was among the organizers of this congregation and helped erect the first Unity church house.

Only two entries touch on the subject of the first log house which was occupied by Unity from 1812 to 1841, and only two refer to the erection of the second building:

1829, July. "The church agree to raise a subscription for to put a shingle roof on the meeting house."

1835, October. "Brother Stewart informed the church that he had fourteen dollars and fifty cents subscribed by the church and friends. Brother Stewart is directed by the church to attend to making the doors and windows."

1839, August. "Motioned and seconded that all the members of Unity Church meet on Saturday before the fourth Lord's day in August to attend to the business of the intended new meeting house."

1841, February. "The church agree to call Brethren Blassingim, W. Martin and Jesse Oates to value and receive the meeting house at our next meeting."

No further mention is made of the new house. It was probably accepted and occupied soon after. A record made July 17, 1841, shows that "The church agree to send for a new church book and has assigned one dollar and fifty cents for the same." The last record in the old book is dated a month later and ends thus:

"This book filled up the 14th August, 1841, and will commence in new one at our next meeting. Jesse Oates, Church Clerk."

SECOND BOOK RECORDS

The second book that has been preserved begins with September, 1841, and covers a period of twenty-seven years. No reference is made to Unity's second building, which, as just shown, was erected in 1841. Tradition says that it was a frame structure and although occupied for more than thirty years, it was never considered a finished building. According to the recollections of some of the oldest citizens it was used as a union church house as late as about 1860. The records contain no statement showing whether any other denomination ever occupied a building with Unity or whether its second house was an unfinished one. The statements occasionally heard regarding these two points are verified by an entry made in the diary of Isaac Bard, a Presbyterian preacher, who came to Muhlenberg in 1823 and died at his home south of Depoy in 1878, aged eighty-one. In May, 1850, he wrote:

"As trustee I visited Unity Church, opened the meeting with singing, delivered a short lecture on 2 Sam. 7, 1-2 . . . Unity Church is a frame house about 25 by 36 and half finished, no stove, no glass, no ceiling, and the question was to finish it. After much debate and

settling other questions, we, the four sects to whom Maurice Moore deeded the land (Baptists, Presbyterians, Methodists and Cumberland Presbyterians), agreed to try and finish the house and get a stove. Brother Stephen Harris and I drew a subscription each and I got \$34.50 subscribed by May 12, 1850."

The second book, which begins with September, 1841, or about the time Unity occupied its second building, contains fewer references to confessions and accusations than the preceding volume. Among the entries belonging to that general class only three are unusual.

The first shows that in November, 1843, the church "Inquired for fellowship and found not all in peace" and that "an allegation" against a certain brother "for running of horses on the Sabbath day" was discussed and a committee appointed "to see him and labor with him and invite him to his seat next meeting." In December "the case was continued until our next meeting," and in January, 1844, the record shows that "the church think it proper to exclude him from our body."

The second refers to a sister who, in September, 1854, was invited "to give the church satisfaction concerning some reports of pitching dollars on the Sabbath." For this and other causes it was "moved and seconded that we exclude her unanimously from the church."

The third, dated November, 1854, shows that the church "does not tolerate brethren and sisters buying and selling spirits liquor for to make profit and that it is also moved and seconded that the Brethren do not tolerate Brethren in hiring slaves to work on the Sabbath day."

In 1846 a number of members concluded that it would be more convenient for them to meet at Oak Grove and

they were therefore permitted to organize a congregation at that place, five miles to the southeast.

In April, 1851, Unity agreed "to extend an arm to the hill country and grant them all the privileges an arm is entitled to when as many as five of their body are present." This agreement was renewed in April, 1868, by Unity "extending an arm to Pleasant Hill school house for the benefit of the church and the people living there." Five years later Pleasant Hill Church, three and a half miles northwest, was established as an independent congregation.

In August, 1850, letters of dismissal were asked for and granted to members "desiring to be constituted at East Union," located five miles north, where a new church had been organized shortly before, but which apparently was not established as an independent church until 1852.

Reverend James Bennett served as Unity's pastor from June, 1854, to November, 1874, and with few exceptions conducted all the services held during that period. He, like many of his predecessors, and like many of his contemporaries and their predecessors who were in charge of other country churches, received practically no money for services rendered. Preacher Bennett, as well as many of the other preachers, felt well paid with the meat, honey, cornmeal and canned fruit donated by the men, and with the socks, quilts and other things made by the women and presented to him.

Reverend James Bennett was a son of pioneer Philip Bennett, who, it is said, was a Revolutionary soldier. He was born in North Carolina in 1819, and a few years later came to Muhlenberg with his parents, who settled three miles northwest of Unity. The records show that in 1840 he was a member of the congregation; that in

March, 1846, he preached his first sermon; that he was ordained at Unity in June, 1854: and that immediately after his ordination he was elected pastor, and served the church for twenty consecutive years. He took an active part in religious work up to the time of his death, which occurred on his farm near Pleasant Hill Church on May 11, 1891. His father was among the many whom he baptized.

All the people in this section of the Pond River country who knew Preacher Bennett personally refer to him as a good and sincere preacher, a citizen who was always ready to lend a helping hand to every worthy cause, and a man who did as much, if not more, for Unity Church than any other person. The last reference made to him in the church books is in the minutes for January, 1880. It was then recorded that he attended the meeting on January 21st and preached the sermon.

The period which this second book covers embraces both the war with Mexico and the Civil War. No reference, however, is made to either of these wars, nor to the question of slavery, or to any of the other allied topics in which the whole nation and every neighborhood was then deeply interested. The men and women of Unity doubtless discussed these topics, not only before and after meetings, but also in their meetings.

The fact that no reference is made to the Civil War might lead one to infer that no serious disagreement existed among the members. Such, however, was not the case, for a number of men living in the Unity neighborhood had enlisted in the Eleventh Kentucky Infantry or some other Federal regiment, and a few were in the Southern Army. Their absence and the fact that the county was somewhat divided on the question of secession interfered with the attendance at church

services. On the other hand, raids made in this part of the county by Dave Cane, Morris Moore, Al Fowler, Jack Porter and others, and the constant fear of more serious guerrilla warfare, brought many men and women to the meetings who came for the sole purpose of discussing such matters. But, as already stated, the minutes in no way refer to this serious condition of local and national affairs on which the future of Unity Church, as well as the preservation of the Union, depended.

THIRD BOOK RECORDS

The third book that has been preserved begins with August, 1868, and runs to March, 1892. The first record states that "A church covenant was prepared and adopted which may be seen at the first of this book, and also articles of faith and rules of decorum." The articles of faith are the same as those recorded in the two preceeding volumes, and are printed elsewhere in this booklet where a copy of the church covenant referred to also appears.

The next meeting took place in September, 1868, and is of special interest, for on that occasion Miss Anna M. Craig, who later became Mrs. L. Bert Oates, was received as a member of the church. She has ever since held her membership, and has been a member of Unity longer than any other person now living.

In this connection it may be well to state that Mrs. Catherine D. Coleman, who became a member in August, 1850, and so remained until 1874, when she joined another church, is the oldest living former member of Unity. Mrs. Coleman was born in Caldwell county in 1825 and came to Muhlenberg in 1844. She is a daughter

of Martin K. Ashbridge and a granddaughter of Joseph Ashbridge of Maryland, a Revolutionary soldier, and the widow of Beverly H. Coleman, who was clerk of the church from 1853 to 1861.

The proceedings show that during the latter part of



UNITY SCHOOL HOUSE

Erected in 1889 on site of Unity's third church building

1872 and in 1873 many of the members of Unity changed their membership to Pleasant Hill Church, which was more conveniently located for them. Unity evidently felt this loss, for in April, 1874, the question of disbanding was brought up before the church. But, as recorded on that date, "it was unanimously agreed that we still continue to keep house for the Lord."

In September, 1874, Reverend Thomas Rust, a missionary, held a protracted meeting at Unity. This resulted in arousing the community and bringing into the

church a number of influential men and women heretofore not identified with it, and in 1875 a new church house was built where Unity School House now stands.

The old house was then turned over to negroes, they having been separated from the congregation about eight years before, or about the year 1867. The negroes, during the time they were connected with the congregation, occupied seats in the rear of the church building. They had all the privileges of the church except that of voting in "church meetings."

Although the old building had been presented to the colored Baptists in 1875, the issuing of a deed for the property was neglected for a number of years. The minutes written in September, 1883, show that "Whereas, there has been some contention by some of the Pedos [Pedobaptists or those who advocate infant baptism], in regard to the colored Baptists occupying the old house deeded by Maurice Moore, therefore be it known that we authorize our trustees to transfer all of our right and title of said house and ground to said colored Baptists."

The negroes continued to use the old house until it became too dilapidated for repairs. It was then abandoned and finally collapsed and now no traces of it remain. A few years after the old building was abandoned the negroes, with the help of the members of Unity, erected a church house two miles south of Unity and one mile from Graham, and called it Mount Zion.*

In 1876 a number of members withdrew from Unity,

*Mount Zion is one of the eight Colored Baptist churches in the county; the others are at Bevier, Central City, Cleaton, Drakesboro, Penrod, Greenville, and South Carrollton. They belong to the Green River Valley Association, which is one of the district associations comprising the General Association of Colored Baptists in Kentucky.

and in 1878, when Reverend William McLean took charge of the congregation, it was at the point of disbanding. Mr. McLean applied himself diligently, regardless of the fact that he received practically no pay for his work, and that only a few came to the services. He often preached to less than a half dozen people. It is said that on one occasion, although his audience consisted of only two men (Wyatt Oates, who was clerk, and Henry G. Earle, who, at that time, had not yet become a member) he conducted the services in regular form, including, as usual, a long and well prepared sermon. His persistent work not only kept the much weakened church from passing out of existence, but did much toward restoring it to its former strength.

In May, 1880, "the church took up the Sunday-school question and after some discussion agreed to elect officers, which resulted in the choice of M. R. Mercer, superintendent, Wyatt Oates, assistant, and J. Wallace Oates, secretary. Sunday-school was appointed for 9 o'clock the fifth Sunday of this month." Although no further reference is made to the subject, the Sunday-school has been more or less actively attended since its organization.

In 1882 Reverend Leander J. Stirrsman, then a man of about thirty-three, who had been ordained the year before at Bethel Church, conducted two revivals which resulted in a number of additions to the church and a general interest in its affairs. This was the beginning of Reverend Mr. Stirrsman's connection with Unity, and he has ever since been one of its most ardent friends.

In the spring of 1883 work was begun on a new house which was dedicated on the fourth Sunday in June, 1884. Elder J. B. Moody, editor of the *Baptist Gleaner*, delivered the address on that occasion, his subject being "Church Government."

The house was a frame structure and stood on the site of the present building. It was erected principally through the efforts of Wyatt Oates, Calvin Oates, L. Bert Oates, Samuel B. Oates, Mack R. Mercer (all of whom were members of the church), Henry G. Earle (who later became a member) and George W. Eaves, Jr., (a member of the Cumberland Presbyterian Church). Unity later showed its appreciation of Mr. Eaves' help by permitting the Cumberland Presbyterians to use the building when they were so inclined, which was the case on a few occasions.

On September 7 and 8, 1886, Little Bethel Association met at Unity. The only reference to this event is recorded in the minutes for July: "On motion the church elected four messengers to the Association which is to meet with this church in September, 1886; L. B. Oates, H. H. Oglesby, J. Wallace Oates and M. R. Mercer. The moderator appointed the following committee on arrangements for the entertainment of the Association: George W. Eaves, of the Cumberland Presbyterian Church, Luther Bard, of the M. E. S. and M. R. Mercer and J. Wallace Oates, of this church."

This meeting of the Association, its fifty-first anniversary, ranks among Unity's greatest events. After nearly thirty years it still lives fresh in the memory of those who attended. The gathering was a large one. Many of the people came in wagons or buggies or by rail, and many, as in the olden days, came horseback or afoot. A free dinner was served on the grounds. Every citizen living within about two miles, whether a member of Unity or not, entertained visitors.

Among the old and well-known veterans of the cross who participated in this meeting were Reverends James U. Spurlin, John O'Bryan, Nicholas Lacey, James Ezell,

T. W. Isbell, Richard O. G. Walker, James Bennett, and Frank M. Welborn. Reverend James C. Hopewell, who served as Association moderator at fifteen meetings before and twenty-one after, was moderator on this occasion; and Reverend David S. Edwards, who has filled the office as Association clerk every year, except two, from 1885 to the present, was the clerk.

In 1889 there was held one of the greatest revivals in the history of the church up to that time. One of the members, speaking of this meeting, says:

“It was a meeting I’ll never forget, and I feel that Brother Stirman, the pastor, and the preachers who assisted him, look upon it as one of their greatest experiences in church work. Many of the people came to church singing and shouting or talking to sinners. Often as many as thirty mourners were at the bench at one time. Frequently the mourners walked up to the bench before the meeting opened, and preaching had to be dispensed with on account of the great enthusiasm of the mourners and some others present. On one occasion, at an afternoon service, there was present a young man who was leading a life that reflected no credit on him and who tried to make sport of the meeting. He was standing in the rear of the church, and his mother, seeing him, started back to talk to him. He immediately rushed out the front door and ran into the woods. One of the preachers and a number of other men quickly followed and soon caught the young man. They told him he certainly must be a big coward to run away from his mother. After a little persuasion, he walked into the church like a man. He not only listened to the sermon with great interest, but came back to church after supper. That night he returned home with his mother and at midnight, before retiring, made a profession of re-

ligion. He has ever since been a man of whom any community could feel proud."

FOURTH BOOK RECORDS

The fourth book begins with March, 1892, and continues down to March, 1914. (The fifth, or present book, is not embraced in this history, for, up to this date, it covers a period of only three months.)

The entries for five years, extending from 1892 to 1897, show a general progress in the church work. What occurred on March 27, 1897, is briefly told in a record made on that date:

"Unity Church was preparing for its regular meeting. The fire was built in the stove and soon afterward a blaze was discovered on the roof. It was evident that there was no possible way to extinguish the flame and the four or five men and one or two ladies began to carry out furniture; twenty-eight benches and the chandelier were saved."

The house burned to the ground. Meetings were conducted at Yeargin's Chapel until the early part of 1898, and in the meantime a new building was being erected on the site of the old one. The new house was dedicated on July 4, 1898. Unity later showed its appreciation of the courtesy that had been extended to it by the members of Yeargin's Chapel, for in the spring of 1902, while Yeargin's Chapel was being rebuilt, its members used Unity's house.

On November 4, 1900, Reverend Mr. Stirrsman, the pastor, began a revival, in which he was assisted by Mr. W. D. Cox, "a traveling Baptist evangelist" who had been invited by the church to come to Unity for that purpose. The meeting continued for two weeks and is re-

ferred to in the minutes as "a glorious meeting." From the standpoint of attendance it was probably one of the greatest revivals ever held at the church. In July, 1901, Mr. Cox was invited "to bring his tent and carry on a series of meetings." The invitation was immediately accepted, the tent pitched, and, with the assistance of the pastor, another "rousing meeting" took place at Unity. The same is also said of the other "Preacher Cox tent meetings" held about this time at Depoy, East Union, Hillside, Rosewood, and Whiteplains.

On November 15, 1900, "Resolutions of recommendation and endorsement of Brother W. D. Cox" had been passed by the church and recorded, and for more than two years thereafter the act was a leading subject of discussion, not only among the citizens of this community, but also among many people living in other sections.

In June, 1902, "It was moved and seconded that we comply with the request of our last Association by reconsidering a public endorsement of this church of Rev. W. D. Cox." A committee was appointed "to find the facts in the much talked of muddle existing between Daviess County Association and Rev. W. D. Cox, thence to Unity Church and Little Bethel Association and referred back to Unity Church." A few weeks later the committee reported "in favor of Rev. W. D. Cox," saying, among other things, that "he has been faithfully representing the Baptist cause for a little more than nine years; in his work he has been the means of organizing eight Baptist churches."

Shortly after this report was made the Reverend Mr. Stirsmen resigned, and Mr. Cox was chosen pastor and served in that capacity for about six months. Soon after Mr. Cox was elected pastor Unity was expelled from

Little Bethel Association for its "indorsement of W. D. Cox," some of whose methods were not approved of by the Association.

Mr. Cox withdrew from Unity during the latter part of 1902 and in January, 1903, Reverend Richard Carroll Allen was chosen pastor. After Reverend Mr. Allen was elected Unity was re-admitted into the Association, and the excitement that had arisen during the stay of Mr. Cox soon subsided.

The records made from 1903 to 1914, that is during the time the church was in charge of the Reverend Mr. Allen and his successors, Reverends Robert W. Danks, Leander J. Stirsman, P. E. Herndon and the present pastor, John R. Kennerly, show that all the meetings were well attended and that practically every member was not only very much interested in the advancement of Unity Church and the Association but also in the advancement of religion and education in general.

UNITY'S BELIEFS

In the early days a number of Baptist churches in Muhlenberg (and in many other counties) practiced a somewhat mixed combination of Baptist beliefs. This was due principally to the fact that many of their first members came from different sections and brought with them different views, some of which they introduced into the churches of which they became members.

Some of the German-American pioneers, who came to Muhlenberg from eastern Pennsylvania and northern Virginia and settled in the lower part of the county, were Dunkards or Dunkers, often called German Baptists. After mingling with the Baptists living in that section they drifted into the congregations

of their neighbors and for a while advocated a few of the Dunkard beliefs. During the course of a generation or two, practically all of them became identified with Baptist churches, and soon every trace of the peculiar beliefs that formerly characterized them disappeared. None of the Dunkards, as far as is now known, lived near Unity nor became identified with the church. Reverend Samuel Danner, who settled in Muhlenberg about 1800 and died near Bremen in 1857, aged seventy-three, was, it is said, the last of the Dunkard preachers in the county.

Many of the pioneers who came from the Carolinas, including a number of Unity's earliest members, were anti-missionary and belonged to the Primitive Baptists or Old School Baptists, popularly called Hard Shell Baptists. That some of the beliefs of these Primitive Baptists and others were introduced into Unity and practiced by the congregation for awhile is shown by a number of the early records of the church. In that respect Unity did not differ greatly from any of the other Baptist churches then in the county. And, having changed with the times, its beliefs and practices are today in harmony with those of the other Baptist churches that belong to the denomination known as Missionary Baptists.

The two Baptist denominations now represented in Muhlenberg are (1) the Missionary Baptists, often referred to as the Baptists and sometimes as Regular Baptists, (2) the General Baptists, frequently referred to, locally, as Free-will Baptists. The various Baptist churches in America are divided into about ten denominations or sects. By far the largest of these bodies is the Missionary Baptists. Among the other divisions is that of General Baptists. These two bodies, as just stated, are

the only Baptist denominations now represented in the county.

Baptists, in general, are in agreement in the main with other evangelical Christians. Their most important distinctive views are these: they insist on the immersion of a believer in the name of the Trinity as the only Scriptural baptism, and make this baptism a prerequisite of church membership; they accept the Bible as the only rule of faith and practice; they have church independency and democratic congregational church government, every church being independent of all the other churches and controlling its own affairs by the voice of all its membership.

The General Baptists are Arminian in theology; they practice open communion; that is, they give every professed Christian an invitation to commune with them.

The Missionary Baptists (like most other Christians) are active in the support of all evangelizing agencies at home and abroad; they believe that baptism by immersion should precede communion at the Lord's table, and therefore do not commune with those not thus baptized, but practice close communion.

In Muhlenberg, as in some other sections, the misleading term "*close communion*" is sometimes applied to the few Missionary Baptist churches that invite to the Lord's table none other than members of the congregation; and thus an attempt is made to distinguish them from the churches that permit members of any other Missionary Baptist church to partake of the Lord's table, which are then referred to as being "*open-communion*" or "*inter-communion*." The term "*inter-communion*" is not an inapplicable nor objectionable one, but the term "*open-communion*" when applied to any Missionary Baptist church is a misleading mis-

nomer. However, these conflicting and confusing terms are not often heard in Muhlenberg. If applied to Unity the church would be designated as "*inter-communion*." Unity, like most of the Missionary Baptist churches in the county, permits members of any other Missionary Baptist church to partake of the Lord's table; and, like all of them, it necessarily practices close communion.

Some of these and a number of other peculiarities and views are seen in Unity's "Articles of Faith" and "Covenant." Baptists have never regarded a confession of faith as final and binding, but as a convenient statement of beliefs which they are ready to change when they see fit to do so. This attitude is seen in the differences between the two confessions recorded in Unity's church books.

ARTICLES OF FAITH AS SET OUT IN UNITY CHURCH RECORDS IN 1814, 1841 AND 1868

1. We believe in one only true and living God, the Father, the Son, and the Holy Ghost.

2. We believe the Scriptures of the Old and New Testament are the words of God and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in the doctrine of election and that God chose His people in Christ before the foundation of the world.

5. We believe in man's impotency to recover himself from the fallen state he is in by nature by his own will and ability.

6. We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

7. We believe that God's elect shall be called, converted, regenerated and sanctified by the Holy Spirit.

8. We believe the saints will persevere in grace and never finally fall away.

9. We believe Baptism and the Lord's Supper are ordinances of Jesus Christ and that true believers are the subjects; and we believe the true mode of baptism is by immersion.

10. We believe in the resurrection of the dead and a general judgment.

11. We believe the joys of the righteous and the punishment of the wicked will be eternal.

12. We believe that no ministers have the right to administration of the ordinances, only such as are regularly baptized, called and come under the imposition of hands by the presbytery.

13. These articles may be altered, amended or done away at any regular business meeting by a majority if two-thirds of the members are present.

ARTICLES OF FAITH AS SET OUT IN UNITY CHURCH RECORDS IN 1892 AND 1914

1. We believe that the Holy Bible, written by men divinely inspired and full of unmixed truth, is a perfect rule of faith and practice.

2. We believe in one God—Father, Son, and Holy Ghost.

3. We believe that man, once holy, fell by voluntary transgression from the happy state, and is now utterly void of holiness.

4. We believe that sinners are saved by grace alone.

5. We believe that men are justified by faith in the Lord Jesus Christ.

6. We believe that salvation is free to all who will accept the Gospel.

7. We believe that, except a man be renewed by the Holy Spirit, he is not qualified or prepared for the kingdom of Christ on earth, or to enjoy His glory hereafter.

8. We believe that repentance toward God and faith in the Lord Jesus Christ are the duties of every one who hears the Gospel.

9. We believe that election is the eternal purpose of God, by which he graciously regenerates, sanctifies and saves sinners.

10. We believe that sanctification, begun in regeneration, and ever progressive, is the process by which we are made to partake of God's holiness.

11. We believe in the preservation of the saints; that they are kept by the power of God through faith unto salvation.

12. We believe that God's law is the only, the eternal and unchangeable rule of His church and moral government.

13. We believe that a church of Christ is a congregation of baptized believers, united in the faith and fellowship of the Gospel, observing the ordinances and obeying the laws of Christ; and that its officers are pastors and deacons.

14. We believe that Christian baptism is the immersion of a believer, in water, by a properly qualified administrator, into the name of the Father, Son, and Holy Ghost.

15. We believe that only such as have been properly baptized and received into the fellowship of a regularly organized Baptist Church, should partake of the Lord's Supper.

16. We believe that the Lord's day or Christian Sabbath, should be devoutly observed and sacredly devoted to religious services.

17. We believe that civil government is of divine appointment, and that the governors of States and nations should be obeyed, when the laws they seek to enforce are not in conflict with the Gospel.

18. We believe in the future resurrection of the dead.

19. We believe in the final judgment; and that, in that day, the righteous and wicked will be separated forever.

20. We believe that the righteous will be made happy forever in heaven, and the wicked miserable forever in hell.

COVENANT OF UNITY CHURCH AS RECORDED AUGUST 8, 1868

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ and to give ourselves wholly to Him, we do now solemnly and joyfully covenant with each other to walk together in Him, with brotherly love, to His glory, as our common Lord. We do, therefore, in His strength, engage:

That we will exercise a mutual care as members of one another, to promote the growth of the whole body in Christian knowledge, holiness and comfort, to the end that we may stand perfect and complete in all the will of God.

That to promote and secure this object we will uphold the public worship of God and the ordinances of His house and hold constant communications with each other therein.

That we will cheerfully contribute of our property

for the support and maintenance of a faithful ministry of the Gospel among us.

That we will not omit closet and family religion at home, nor allow ourselves in the too common neglect of religious training up of our children and those under our care with a view to the service of Christ and the enjoyment of Heaven.

That we will walk circumspectly in the world that we may win their souls, remembering that God hath not given us the spirit of fear but of power and of love and of a sound mind; that we are the light of the world and the salt of the earth, and that a city set on a hill can not be hid.

That we will frequently exhort and, if occasion shall require, admonish one another according to Matthew 18th, in the spirit of meekness, considering ourselves lest we also be tempted, and that as in baptism we have been buried with Christ and raised again, so there is on us a special obligation henceforth to walk in newness of life.

And may the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight through Jesus Christ, to whom be glory forever and ever, Amen.

SOME OF THE MEMBERS

On the front and back pages of the four church books appear the names of many men and women, all of whom, in all probability, were members of Unity. But since a number of these have an unexplained line drawn through them and since, in many cases, there is nothing to indicate when they were placed in the book, it is impossible

to compile a complete list showing who were members and when they were connected with the church. In this confusion of names and dates appear two lists (1815 and 1840) which seemingly are complete and properly dated. These have been arranged in alphabetical order and are here published, followed by a list of members in 1914.

MEMBERS OF UNITY CHURCH IN 1815

Duren Allcock	William Harris
Peggy Allen	Zacharias Harris
Sarra Allcock	George Hase
Redding Barfield	James Herren
Frederick Burnom	Elizabeth Hibbs
David Campbell	John Hill
Benjamin Clark	Benjamin Hobbs
Theodosia Clark	Susannah Houseman
Esias Earle	Stanley Johnson
Nancy Earle	Jesse Jones
Sally Easom	Lydda Macbee
Nancy Everet	William Macbee
Theodosia Folks	Drucilly Macneel
Benjamin Garris	Clarissy Moore
Elizabeth Garris	Margaret Moore
Lucy Garris	Fanny Murphy
Sikes Garris	Jesse Murphy
Dolly Goad	Amy Newton
Lewis Goad	Celia Newton
Peter Goad	Jesse Newton
Susy Goad	Elizabeth Oates
Laura Hamel	Jesse Oates
Mary Harris	William Oates
Milly Harris	Zilpha Oates
Sarah Harris	Benjamin Rhoads

Bryant Roach

Ely Smith

Samuel Smith

Susana Smith

Clara Stanley

William Stanley

Nicholas Thomas

James Thompson

Chella Uzzel

Nancy Uzzel

Charity Wilkins

Nancy Woolridge

NEGRO MEMBERS.

Ben

Charity

Ester

Fillis

Plato

Pompey

Famer

MEMBERS OF UNITY CHURCH IN 1840

Lucinda Adkins

Martha F. Akers

Elizabeth Arnett

James Arnett, Sr.

James Arnett, Jr.

Nancy Arnett

James Bennett

Lucy Bennett

Lydia Bennett

Nancy Bennett

Ritta Bennett

William Bennett

Franky Bethel

Samuel Bethel

William Bethel

John Bourland

Lemuel Brown

Nancy Brown

John Cash

Mary Cash

Reason Cash

Sarah Cash

Archibald Coleman.

Beverly Coleman, Sr.

Beverly Coleman, Jr.

James E. Coleman

Martha Coleman

Rebecca Coleman

Elizabeth Dillingham

Margaret Dillingham

Barnett Eades

Elizabeth Eades

Mary Eades

Mary Ann Eades

Rebecca Eades

Robert Eades

Samuel Eades

Sarah Ann Eades

Thomas Eades

William Eades

Malinda Ferguson
 Joseph Forester
 Rhoda Forester
 Mary Garris
 Sikes Garris
 Isaac Groves
 Casandra Hancock
 Nancy Hancock
 William P. Hancock
 Sarah Harris
 Stephen Harris
 Kinchen G. Hay
 Henson Houseman
 James Houseman
 Ome Houseman
 Priscilla Houseman
 Susan Jarvis
 Margaret Lee
 America Lewis
 Derinda Loving
 Joseph Loving
 Sarah Martin
 Jacinth Mercer
 Lydia Mercer
 Rachael Mercer
 Sarah Mercer
 Silas Mercer
 Margaret Moore
 Dorcas Morgan
 Willis Morgan
 David Oates
 Eleanor Oates
 Elizabeth Oates
 Jane Oates

Jesse Oates
 Jesse J. B. C. Oates
 Mariah M. C. Oates
 Wyatt Oates
 Zilpha Oates
 Zilpha M. Oates
 Sarah L. Pierce
 Harriet Randolph
 Robert M. Randolph
 Minerva Rice
 Violet Roark
 William Roark
 Isaac Stanley
 John Stanley, Sr.
 John Stanley, Jr.
 Moses Stanley
 Nancy Stanley
 Annareta Stewart
 Annis Stewart
 Barnett Stewart
 Celia Stewart
 Duncan Stewart
 Frances Ann Stewart
 James Stewart, Sr.
 James Stewart, Jr.
 John Stewart
 Joshua Stewart
 Susan Stewart
 Zilpha Stewart
 Elizabeth Stoboy
 Ezekial Tyson
 Nancy Tyson
 Thomas Tyson
 Wiley Tyson

William Tyson	NEGRO MEMBERS.
Sarah Ann Uzzel	
William Uzzel	Fillis Eades
Lemuel W. Vick	Sip. Eaves
William Vick	Caroline Moore
Martha Vincent	Pompey Moore
Benjamin Wickliffe	Henry Oates
Oliver Wilkins	Jennie Oates
Francis Williams	Olive Oates
John Williams	Rebecca Oates
Lucinda Williams	Richard Oates
James Woods	Simon Oates
Elizabeth B. Young	Tener Oates
Hulda Young	

**MEMBERS OF UNITY CHURCH IN 1914
AND THE YEAR THEIR MEMBERSHIP BEGAN**

Mary Arnett, 1882	Henry G. Earle, 1904
John Bethel, 1885	Mrs. Icy Earle, 1900
Marion Bethel, 1910	Mrs. Jeanette Earle, 1882
Martha Bethel, 1910	Leslie Earle, 1913
Mrs. Vannie Bowen, 1904	R. W. Earle, 1909
J. W. Corzine, 1912	Mrs. Vannie Earle, 1898
Mrs. Pearl Corzine, 1912	Lee Gamble, 1912
Mrs. Nettie Craig, 1882	Ransom Gamble, 1912
Mrs. Zenora Dearing, 1907	Nona Hunter, 1904
Irby Doss, 1913	Mrs. Viola Hunter, 1900
Mrs. Jennie Doss, 1885	George M. Inglehart, 1910
Mrs. Lou Doss, 1913	Mrs. Winnie Inglehart,
Mrs. Blanche Earle, 1913	1900
Edna Earle, 1912	Mrs. Nannie Jarvis, 1904
Mrs. Eugene Earle, 1904	Mrs. Norma E. Johnson,
Eunice Earle, 1904	1885

Sherman Latham, 1901	Mrs. Sallie E. Oates, 1900
Mrs. Frances Matheny, 1889	Sue Oates, 1904
D. Finis Mercer, 1902	Thomas J. Oates, 1882
Mrs. Effie Mercer, 1898	Victor H. Oates, 1910
Lera Mercer, 1909	Walter Oates, 1909
Lucy Mercer, 1910	Mrs. Katherine L. Pitt- man, 1902
Mrs. Luella Mercer, 1913	Mrs. Myrtle Pittman, 1912
Mrs. Matilda Mercer, 1876	Rufus S. Pittman, 1901
Mrs. May Mercer, 1895	Lorena Prowse, 1909
Thomas C. Mercer, 1893	Mrs. Ella Robinson, 1909
Mrs. Viola Mercer, 1912	J. Frank Robinson, 1909
Woodson Mercer, 1909	Cash Rose, 1910
Bayless Earle Oates, 1909	George Rose, 1910
Benjamin F. Oates, 1910	Nick Rose, 1910
Mrs. Bertha Oates, 1902	Sidney Rose, 1912
Mrs. Effie Oates, 1907	Top Rose, 1910
Mrs. Estella Oates, 1904	Mrs. Cordia Shannon, 1886
Henry W. Oates, 1903	Mrs. Susan V. Slaton, 1882
James Wallace Oates, 1909	Mrs. Lelia Stewart, 1912
J. Chester Oates, 1899	Mrs. Flossie Swan, 1909
Mrs. L. Bert Oates, 1868	David Tyson, 1893
Lewis E. Oates, 1904	Mrs. Hilda Tyson, 1885
Lillian V. Oates, 1909	Mrs. Georgia Vaughn, 1900
Lucian F. Oates, 1890	Murrell Vaughn, 1909
Mrs. Mary Oates, 1895	Mrs. Dollie Vick, 1909
Mattie Oates, 1909	G. Netter Vick, 1898
Orville T. Oates, 1909	Mrs. Pallie Vick, 1882

THE MUHLENBERG COUNTY BAPTIST

ASSOCIATION

On October 25, 1906, the various Missionary Baptist churches in Muhlenberg were represented at Hazel Creek Church for the purpose of forming an association with geographical bounds to correspond with those of the county, and a temporary association was effected. This temporary organization, after the churches had procured letters of dismissal from their respective associations, was made a permanent one at a meeting held at Nelson Creek Church on October 15 and 16, 1907. Unity's messengers at this meeting were J. Frank Doss, Henry G. Earle and Lucian F. Oates. The new Association—The Muhlenberg County Baptist Association—was formed out of parts of Daviess County Baptist Association, Gasper River Association and Little Bethel Association.

[In addition to the Muhlenberg County Baptist Association, which includes the thirty-nine Missionary Baptist churches now in Muhlenberg (about 5,000 members), there are within the bounds of the county parts of three district associations of General Baptists represented by a total of thirteen churches (about 1,000 members): Bard's Hill, Green River Chapel, Hillside, Mud River Union, Olive Grove, Richardson's Chapel, Sharon, Union Chapel and Union Ridge of the Long Creek Association (organized 1893); Duvall's Chapel, Green's Chapel, and Lone Star of the Union

Association (organized 1839), and Green Brier of the New Harmony Association (organized 1890). These three associations with thirty others, most of which are in the Middle West, constitute the General Association of General Baptists which was organized in 1870. The first General Baptist church in the Middle West was organized near Evansville, Indiana, in 1823.]

The following historical table shows:

1. The names of churches belonging to the Muhlenberg County Baptist Association in 1914.

2. The year each church was organized (as published in the Proceedings of the Association in 1913).

3. To what association the church belonged when the Muhlenberg County Baptist Association was formed in 1906.

4. The year the church entertained its association after the organization of Gasper River in 1812, Little Bethel in 1836, Daviess County in 1844 and Muhlenberg County in 1906.

In this connection it may be well to add that Sugar Grove, established in 1873 and discontinued in 1900, entertained Gasper River Association in 1874 and in 1886; and that four of these churches were organized and discontinued before the organization of the present church took place: Cave Spring was originally organized in 1806, New Hope in 1838, Greenville in 1850, and Paradise in 1869.

HISTORICAL TABLE OF CHURCHES BELONGING TO THE MUHLENBERG COUNTY BAPTIST ASSOCIATION

Church	Organized	Former Association	Entertained Association
1. Hazel Creek	1797	Gaspar River	1822, 1831, 1841, 1851, 1863, 1870, 1882, 1897
2. Nelson Creek	1803	Gaspar River	1825, 1838, 1869, 1891, 1903, 1907
3. Bethel	1811	Little Bethel	1837, 1849, 1857, 1879, 1889
4. Unity	1812	Little Bethel	1839, 1886, 1914
5. Cave Spring	1833	Little Bethel	
6. Mt. Carmel	1839	Gaspar River	1845, 1860, 1875, 1906
7. Friendship	1840	Little Bethel	1843, 1861, 1870, 1898
8. New Hebron	1840	Gaspar River	1912
9. Oak Grove	1846	Little Bethel	1853, 1866, 1875, 1895, 1908
10. Ebenezer	1851	Gaspar River	1854, 1878, 1894
11. East Union	1852	Little Bethel	1883, 1892
12. Bethlehem	1853	Daviess County	1860, 1904, 1910
13. S. Carrollton	1853	Daviess County	1871, 1892
14. New Hope	1854	Daviess County	1848
15. Macedonia	1856	Gaspar River	
16. Greenville	1869	Daviess County	1877, 1890, 1902
17. Mt. Pisgah	1869	Little Bethel	1913
18. Pleasant Hill	1873	Little Bethel	
19. Central City	1878	Daviess County	1889, 1911
20. New Prospect	1881	Little Bethel	1904
21. Belleview	1884	Gaspar River	
22. Carter's Creek	1887	Gaspar River	1904
23. Cherry Hill	1887	Little Bethel	1901
24. Dunmor	1890	Gaspar River	1900
25. Riverside	1892	Gaspar River	
26. Cedar Grove	1893	Little Bethel	1907
27. Drakesboro	1894	Gaspar River	
28. Paradise	1900	Gaspar River	
29. Forest Grove	1900	Gaspar River	
30. Vernal Grove	1901	Little Bethel	
31. Penrod	1904	Gaspar River	1909
32. Graham	1906		
33. Hillside	1908		
34. Arbor	1909		
35. Powderly	1910		
36. New Cypress	1910		
37. Beech Creek	1912		
38. Woodland	1912		
39. Forest Oak	1913		

Charles E. Eades was the moderator at the first meeting of the Muhlenberg County Baptist Association and also served in that capacity in 1908 and 1909. Reverend William J. Mahoney was the moderator in 1910, and Walker Wilkins in 1911, 1912, and 1913. Reverend N. F. Jones, who preached the first sermon for the Association, was the first secretary of the organization. In September, 1908, Ed S. Wood was elected secretary, and he has faithfully filled the office ever since.

The annual meetings of the Muhlenberg County Baptist Association were held as follows:

First, at Nelson Creek, 1907, October 15-16.

Second, at Oak Grove, 1908, September, 30-October 1.

Third, at Penrod, 1909, August 25-26.

Fourth, at Bethlehem, 1910, August 31-September 1.

Fifth, at Central City, 1911, August 30-31.

Sixth, at New Hebron, 1912, August 28-29.

Seventh, at Mt. Pisgah, 1913, August 27-28.

The eighth meeting of the Association has been scheduled to take place at Unity on Wednesday and Thursday, August 26 and 27, 1914.

It was due chiefly to the efforts of Lucian F. Oates, Henry G. Earle, James Wallace Oates, and Benjamin F. Oates, who were the congregation's messengers to the Association in 1913, that Unity was chosen for the meeting-place in 1914. For that occasion, and for the future as well as the present members of the congregation, this History of Unity Baptist Church has been written.

A HISTORY OF MUHLENBERG COUNTY

BY

OTTO A. ROTHERT.

This book tells of the wilderness conquered, and of the adventures of the men and women who founded and developed the county up to and since the beginning of the railroad era, and made possible the achievements of to-day. It is the story of the county from the standpoint of its personal and public traditions, which have been arranged in related groups and form an almost continuous narrative.

It was published in 1913. Competent judges have pronounced it the best county history ever published in the United States. The *Western Recorder* says, "It is more interesting than a good novel; it will interest old and young alike. The *Greenville Record* says, "Every Muhlenberger and former citizen of the county will value the book far above the price at which it is offered." The *American Historical Review* says, "The book not only contains much that is of interest to the student of Kentucky history but is written in a pleasing style."

It is a labor of love, offered at cost of production, the author's time and work being contributed. The book contains 500 pages, 240 excellent illustrations and a complete index. It is printed on a superior quality of paper and is handsomely bound in dark red cloth. The price is \$5.00. It is for sale in Muhlenberg county by a number of merchants and book agents. Muhlenbergers and others desiring copies to be delivered elsewhere than in Muhlenberg county, can procure the book, postage prepaid, by sending such orders, with remittance, to

OTTO A. ROTHERT


132 East Gray Street.

Louisville, Kentucky.

A History of
UNITY BAPTIST CHURCH

By
OTTO A. ROTHERT

The price of this history is thirty cents, by mail thirty-five cents. It is on sale for Unity Baptist Church by Oates Brothers, R. F. D. No. 1, Greenville, Kentucky.



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: April 2006

PreservationTechnologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 017 649 310 0

